

CHAPTER XVIII

THE GRADE OF EXEMPT ADEPT, 7 = 4



THE GRADE OF EXEMPT ADEPT corresponds to ideas connected with the number 4 and with the fourth circle of the Tree of Life, which is named ChSD, *Chesed*, a Hebrew noun variously translated as "Mercy," "Loving-kindness," and "Beneficence." Its literal meaning is "good-givingness," and this aspect of the Life Power is therefore associated with the power of the planet Jupiter. In Hebrew, Jupiter is named TzDQ, *Tzedek*, literally "righteousness."

This Grade is the highest of the three constituting the Second Order. Its name, Exempt Adept, is worth considering. Exempt from what? From the delusion of *personal* participation in anything or in any action—perfect freedom, without the least tinge of the error of separateness. He who has reached this Grade is more than an open channel for the Law that cannot be broken, more than a teacher of that Law. He is a distributor of the inexhaustible Mercy of the Life Power.

In Mercy there is a higher majesty than in Justice. Thus, in ancient law the judges had no recourse from the statutes and had to condemn offenders proved guilty. Only the king might exercise the higher prerogative, that of mercy. Justice keeps a balance, and where accounts are kept there is the shadow of separateness. Mercy gives without stint, even though the Hebrew Wisdom hints that this beneficence is in accordance with measured rhythms: The Qabalah says that *Chesed* (Mercy) is the path called QBVO, *Qavuah*, usually translated as "Measuring," "Arresting," or "Receptacular" (receptive). One English translator renders the doctrine concerning this path as follows: "The fourth path is called the Arresting or Receptacular Intelligence, because it arises like a boundary to receive the emanations of the higher intelligences which are sent down to it. Herefrom all spiritual virtues emanate by way of subtlety, which itself emanates from the Supreme Crown."¹

¹Arthur Edward Waite, *The Holy Kabbalah* (Hyde Park, N.Y.: University Books, 1960), 214.

The emphasis here is on the receptivity of *Chesed*. A Grade allocated to *Chesed* would therefore be distinguished by this quality of receptivity. The spiritual powers exercised by an Exempt Adept are received *from above*. He himself is a center for the radiation of these powers. The agency whereby he broadcasts them is called DQVTh, *dakkeoth*, literally, "smallness, thinness, fineness." This agency, we are told, itself emanates from the Supreme Crown, that is from *Kether*, the first aspect of the Life Power. *Kether* is the seat of *Yekhidah*, the Indivisible, or the cosmic Self.

Thus, it appears that the work of the Exempt Adept has to do with the outpouring of the powers of the higher intelligences. The medium by which these powers are communicated to those who are the recipients of this spiritual bounty is a subtle emanation from the cosmic Self; that is, the Exempt Adept uses this subtle emanation somewhat as a speaker in a broadcasting station uses the electric current. The energy employed comes from a higher source, as do the powers that are radiated.

In this connection it is noteworthy that the noun DQVTh, *dakkooth*, has the numeral value 510, which is also the value of the Hebrew letter name RISH, Resh, corresponding in astrology to the sun and in Tarot to Key 19. *Dakkeoth*, subtlety, is a technical name for a force used in practical occultism, and that force is actually a form of solar radiation. The word is from the root DQ, *dahk*, "fine, slender, lean." The same word means "dust." In modern Hebrew it signifies "minute, infinitesimal." Try to get a mental picture from these hints. Remember that the thing we are discussing is an actual reality. Metaphysically it is the radiant energy of *Kether*, represented in Key 0, The Fool, by the white sun. But this is not merely metaphysical. It is a real force, properly designated by a Hebrew term signifying "dust," because it is the fine-grained cosmic "dust" that eventually takes form in all things. The work of a Greater Adept is concerned with his control of this subtle something, which is substance and energy at one and the same time.

Three paths lead to this Grade. The first is the twenty-first path of Kaph, beginning in the Grade of Philosophus. The second is the twentieth path of Yod, beginning in the Grade of Lesser Adept. The third is the nineteenth path of Teth, beginning in the Grade of Greater Adept.

THE TWENTY-FIRST PATH

The twenty-first path is called the Intelligence of Desirous Quest. It is so called because it receives the divine influence which flows into it, and through it sends a benediction upon every mode of existence.

Book of Formation

This path is also called "The Rewarding Intelligence of Those who Seek" and "Intelligence of Conciliation." The longing desire that leads to

earnest quest has its origin in dim memories of the true powers of the inner life of man. This longing inclines him to make inquiries that bring him the knowledge requisite to attain the heights of realization. The impulse that drives us out of the depths of ignorance and ineffectiveness is derived from the well-nigh forgotten knowledge of what the *Fama* calls "man's nobleness and worth." The intuitive conviction that man is not the slave of circumstances that he so often seems to be is the driving force behind all works leading to real supremacy.

The alternative titles of this path suggest the following:

1. The work leading to the heights is one of reconciliation with the true nature of things. The mass of mankind are estranged. Like the Prodigal Son, they have wandered far from home and heritage. Thus, Lao-Tze calls the work of Tao a "going home"—hence the title "Intelligence of Conciliation."

2. This work is for seekers only. It is not enough to hear the word of liberation. Active and assiduous inquiry and search are necessary.

The adept who passes through this path does not strive to acquire anything. Neither has he any wish to impose his personal will on any other person or even on the forces of nature; for he has learned thoroughly the utter illusiveness of *personal* will, and the knowledge cancels all such erroneous desires. What the Greater Adept seeks, as he moves on toward the Grade of Exempt Adept, is *increased receptivity*. He endeavors to open himself more and more to the divine influx of power. He strives, we might say, *not* to strive. Thus, Lao-Tze writes: "The greatest virtue is like water; it is good to all things. It attains the most inaccessible places without strife. Therefore it is like Tao. It has the virtue of adapting itself to its place."

No life is worth living unless it is a blessing to others. Happiness is not an objective; it is a byproduct of the life of benediction. Fame, fortune, success—these have no savor without happiness, and none are truly happy save those who are instruments of blessing.

This is not mere goody-goody talk. It is simple truth, rejected by many because it is free from all pretentiousness, also rejected because perversions of human opinion have made "goodness" stand for the repudiation of all wholesome joy in life. Misunderstanding of the subtle doctrine of renunciation is largely to blame for this.

Certainly the wise declare that we must renounce "this world" in order to find liberation. That renunciation, however, is not repudiation of our delight in sea and sky and earth, nor by any means a denial of any legitimate satisfaction of the senses. We are warned not to become *slaves* to our bodies, but nothing that comes to us from Those Who Know is any warrant for supposing that our bodies are to be ill-treated and our senses dulled.

What is required is renunciation of belief in the kind of world that is *imagined* as the result of inaccurate and superficial reasoning, based on faulty and imperfect sense experience. This is the world of popular proverbial philosophy. It is the world of those who believe that man is slave

of circumstances. It is the world of strife and conflict, the world of personal separateness, the world of "every man for himself, and the devil take the hindmost."

This false world simply is *not*, nor has it ever been. It has no real existence. It is as fabulous as those regions peopled with strange monsters, to be seen on old maps. It is a lying image held in the race consciousness. What we are to renounce is this lie, so that the image of truth may take its place.

The *real* world is a thing of joy, a dance of life. It is a world in which no one finds it difficult to be a means of bringing happiness to others. It is a world of abundance, a world of health and prosperity; and one of the means to knowing it is to awaken in ourselves full functioning of the Intelligence of Desirous Quest.

The practical secret of this twenty-first path is to be found in the final clauses of the quotation that begins this section. In the real world there is no place for partiality and favoritism, no room for sectionalism, no reason for that false patriotism that has been called the last refuge of scoundrels.

Those who would ascend to the highest pinnacles of human attainment must learn that the way to them is one that enables a man to become an instrument of blessing for all mankind. It is a way that levels all barriers of race, caste, or creed. He who follows this way blesses those who suppose themselves to be his enemies just as heartily as he blesses those who recognize him as a friend.

This does by no means make him a namby-pamby "yes-man," always turning his coat to suit the company in which he finds himself. On the contrary, such a man is free from all tendency toward hypocrisy. He has no need to resort to blandishments. He will combat evil as vigorously as anyone, but his heart holds no trace of rancor toward evil-doers.

This path is that of the letter Kaph and of Key 10, The Wheel of Fortune. The fundamental nature of this path is related astrologically to the planet Jupiter, and this planet has its sphere of manifestation through the fourth circle of the Tree of Life, which corresponds to the Grade of Exempt Adept. In the human body this is an influence working through the abdominal "brain," or solar plexus.

The solar plexus is the organ of our psychological rapport with other human beings. It is, furthermore, the occult center of our contact with the memory of nature. Much nonsense has been written concerning it and a good deal of rather dangerous nonsense. To concentrate on the solar plexus in order to "awaken" it (whatever that may mean) to the end that one shall be successful and opulent, in the ordinary meaning of those terms, is to expose oneself to the risk of serious consequences.

The Wheel of Fortune indicates the present stage of development of the mass of humanity by the symbol of the ascending Hermanubis, a human figure with a dog's or jackal's head. These are the "dogs" to whom holy things are not to be given. They are human beings in whom the functions of the brain beyond mere intellection have not yet awakened.

Thus, the figure of Hermanubis is colored red, the color of Mars and physical activity, to show that at this stage of unfoldment man is yet more animal than spiritual and thoroughly tinged with the emotional qualities of his animal nature.

Above Hermanubis, at the top of the wheel, is a sphinx. This is the same creature that represents sensation in Key 7, The Chariot. But there is only one sphinx in Key 10, and its predominant color is blue. This is also the predominant color in Key 2, The High Priestess. Furthermore, the sphinx is a combination of woman and lion, as if the two figures in Key 8 were united in a single symbol. Again, this sphinx has a sword, like that carried by Justice in Key 11.

The sphinx is the propounder of the eternal riddle, the answer to which is "Man." It represents the supreme attainment in practical occultism, the identification of the inner Self of human personality with the cosmic Self, *Yekhidah*, seated in *Kether*. In that identification all the errors of personality are destroyed with the sword of truth. Furthermore, that identification is a personal expression of a state of consciousness that persists eternally in the cosmic Self-consciousness. For us, however, it seems to be a recollection. When we remember what we really are we are freed from all delusion.

This right recollection, however, is not to be confounded with the silly self-assertion of those who take the mighty name, I AM, in vain. Insofar as popular interest in the I AM has a tendency to eliminate the attachment of false and negative predicates to this name, such instruction is commendable. To say "I am sick" is false, and so is every other like statement. But it is equally false to say "I am success" or "I am health," if one simply parrots the words, or any other kind of affirmations, without having some true *recollection* of what is meant by I AM.

Even *The Pattern on the Trestleboard*, used by those who have received instruction from the sources represented by this book, does more harm than good if it is regarded as a set of statements applicable to human personality that has advanced no farther on the Way of Return than the stage represented by Hermanubis on Key 10. Let it then be stated, and this is an acid test, that the use of these or any other "I am" statements to establish *personal* poise, or gain *personal* advantages of any sort whatever, is a grave misuse of what is known in occultism as the "Power of the Word."

What the Greater Adept seeks, as he traverses the twenty-first path, is a realization of what is symbolized by Key 10. This is the truth that even the least manifestation of the Life Power, anywhere and at any time, is related to every other manifestation. Nothing happens by itself. All that has gone before is focused in the event of this moment, and that event has its share in all that is to come. There is not the least break in the continuity of the Life Power's expression of its potencies.

Thus, the Life Power never forgets anything. We seem to forget, but this is because our lives are part of a process of unfoldment. The record is by no means lost, even though we are not yet at the stage of development

that enables us to recall some of the details, nor yet at the stage where we are vividly aware of events outside the narrow limits of our present field of sensation. As we do advance nearer the goal of human evolution, that field of awareness expands, and the senses, which now respond to nothing but the grosser forms of stimuli, begin to record the *metaphysical* counterparts of ordinary seeing, hearing, etc.

In this respect occult metaphysics differs from academic metaphysics. It differs also from the various insane systems of mere rationalization that in these days have the temerity to call themselves metaphysical. Occult metaphysics is grounded on *direct sensory experience*, transcending the limitations of physical sensation. Nor must that "beyond physical" experience be confused with any form of negative psychism. The person who enjoys such experience retains the full measure of his ordinary self-consciousness, *but the range of his awareness is increased*. Essentially, he senses those states of the Life Power's self-manifestation that are beyond the physical plane. Hence, in Key 10 a sphinx, symbolizing sensation, typifies the attainment of the adept. And here it should be noted that just as physical sensation merely supplies the materials for higher forms of mental activity, so does metaphysical sensation bring us materials that must be worked on by reason and intuition. Some of the appearances on planes beyond the physical are just as fruitful sources of delusion, if they are accepted at face value, as are the experiences we get through physical sensation. It is a great mistake to suppose that the awakening of the metaphysical senses gives us immediate access to unadulterated truth.

For example, if the metaphysical sense of hearing is awakened, one is just as likely to hear the "voices" as the "Voice." In fact, one does hear the "voices" and must learn to distinguish them from the "Voice." The "voices" are auditory perceptions of the thoughts in the minds of personalized centers of the Life Power. The "Voice" is the auditory perception of the thought in the mind of the One Self.

Not all the voices are false. Some of them bring us the thoughts of very advanced and wise personalities. Some of them reveal to us the wisdom of that order of nonhuman personalities that are often termed angels. But all we receive from any of these voices has to be tested most critically.

The same principle holds good of other forms of metaphysical sensation. Just because we begin to see beyond the limits of the physical plane is no guarantee that we have any better apprehension of truth. On the contrary, truth—essential truth—may be discerned by persons who have had no metaphysical experience whatever. And unless one does apprehend essential truth before the inner sensorium begins to be active, one is more likely to go astray if he becomes, say, clairvoyant, than if his higher vision never manifested itself.

A Greater Adept, of course, has had long training in the use of reason and intuition. Hence, the expansion of his field of sensation is attended by none of the dangers exposed in the foregoing paragraphs.

Furthermore, he develops his metaphysical senses for a specific purpose. It is necessary for him to be able to come into rapport with persons whose location in space may be far distant from the place occupied by his own physical body. In order to act as a conscious channel for distributing the divine influence, he must be able to direct that influence toward others. His help must be specific as well as general. Thus, he develops the occult powers of his Jupiter center, so that he becomes one of those described in the *Fama* as cognizant of the secrets of persons living in distant places.

A Greater Adept, as he advances toward the Grade of Exempt Adept, is careful never to become an occult Paul Pry. Nor does he ever interfere with the freedom of others. But he becomes aware of those who need his aid and is able to help them, pouring out the force he derives from higher levels to those with whom he is connected by occult ties that his work as a Greater Adept has enabled him to recognize.

THE TWENTIETH PATH

The twentieth path is called the Intelligence of Will. It is so called because it forms the patterns of all creatures; and by this intelligence, when it is perceived, the pre-existent Wisdom is discovered.

Book of Formation

The Hebrew noun translated "will" is RTzVN, *rawtsone*, signifying grace, favor, delight, acceptance, satisfaction, graciousness, and good will. The number of the word is 346, equivalent to MQVR, *mawkore*, literally, something dug, and thus a spring, a well. Another word having the number 346 is TzNVR, *tsinnoor*, from a root meaning to be hollow, and signifying a water pipe, a canal, or a channel. Both of these words have to do with the ideas of the finding of water and its transmission. Thus, they are connected with the occult theory of will power, which has much to do with the discovery and transmission of the "watery" aspect of the One Energy.

The letters of RTzVN (and of TzNVR) also relate to a Qabalistic formula for the four elements. R is the alphabetical symbol for the fire of the sun; Tz stands for Aquarius, the fixed air sign; V for Taurus, an earth sign; and N for Scorpio, a water sign. Three of the letters in the word thus relate to fixed signs of the zodiac, represented by the mystical animals of Ezekiel, shown in the corners of Tarot Keys 10 and 21. The other letter, R, may be taken as corresponding to Leo, since that sign is the zodiacal house of the sun, and the sun is attributed to R.

The idea intended is that what Qabalists call Will is a synthesis of the elemental powers. These powers also are represented by the word IHVH, a verbal symbol of the One Reality, which was, is, and will be. This

synthesis is referred to in Key 9, The Hermit, where it is represented by the six-rayed star in the lantern. This star is a key to the alchemical symbolism of the four elements, and it also suggests (as do the correspondences of the letters in RTzVN and TzNVR) that the cosmic Will-force is manifested in the radiant energy of the heavenly bodies.

We are told that the Intelligence of Will forms the patterns of all creatures. The purposes of the One Life are worked out by the synthesis of elemental forces. The forms taken by these forces are determined by mental patterns that subsist in mental space during the entire cycle of cosmic expression. They subside during the period of rest which Hindus call "the Night of Brahma," but they come into manifestation again when a new cycle begins.

Thus, the twentieth path logically connects *Tiphareth*, the seat of imagination, with *Chesed*, the seat of memory and the sphere that represents the outpouring of the divine influence. As it descends on the Tree of Life, this influence flowing from *Chesed* takes form in the images formulated in *Tiphareth*; but on the Way of Return, which is also the Way of Advancement through the Rosicrucian Grades, the twentieth path begins in *Tiphareth* and ends in *Chesed*. That is to say, he who seeks to reach the Grade of Exempt Adept will utilize the power of mental imagery developed in his Lesser Adeptship. But now he proceeds from images to the discovery of the power behind them. Students of Patanjali's *Yoga Sutras* will see here something corresponding to the third aphorism in Book III: "When the perceiving consciousness in this meditation is wholly given to illuminating the essential meaning of the object contemplated, and is freed from the sense of separateness and personality, this is contemplation (*samadhi*)."²

One attends first to some thing, event, or object. Apparently the thing is outside oneself, but discriminating study leads to the discovery that the real object of attention is always a mental image within the mental space of the person engaged in concentration. Practice enables us to keep this mental image at the center of the field of attention for a long time. Gradually, this exercise frees us from the delusion of separateness, and the inner essence of the image contemplated is revealed to us. That inner essence is always the divine influence from above that is focused in the Receiving Intelligence of *Chesed*.

He who is advancing into the Grade of Exempt Adept must identify himself with the One Will represented in Key 9 by The Hermit. He then sees that the only Willpower is the Divine Willpower. Thereafter logic forces him to say, as did Jesus, "I seek not mine own will but the will of the One sending me." Note that the Authorized Version interpolates the word *Father* in this verse. The literal translation of the original Greek is "the will of the One sending me."

²Patanjali, *Yoga Sutras*, translated by Charles Johnston (New York: The Quarterly Book Department, 1922), 95.

In this surrender of personal will there is nothing of the dramatic sacrifice imagined by persons who are yet under the delusion that there is any such thing. One simply sees the truth of the matter, and that is all there is to it. There is nothing emotional about it. One might as well be excited about giving up the delusion that telegraph poles are rushing past the window of a train.

On the other hand, it must not be supposed that as one reaches adeptship one becomes colder and colder. Tarot Key 9, to be sure, shows The Hermit standing on an icy peak, but it should be noted that he is warmly and comfortably clad. The abstractions by which intellect is forced to express what little it can of this high order of knowing are certainly cold enough. The experience thus feebly set forth in words is anything but cold. One does not get dramatically wrought up over the giving up of personal will; but the depth of emotion stirred by the perception of the true nature of the One Will is indicated by the Oriental name for that perception—"Bliss Absolute." Think of the most blissful moment in all of your experience and multiply that by infinity. Even then you will fall short of the bliss of this direct knowledge of the One Will.

The perception of the real nature of Will identifies it with the Original Energy from which all things proceed. What we feel in ourselves as volition is the movement of that Energy. The importance of perceiving this (at first intellectually and later in another order of experience) is that the perception brings about an entirely new understanding of the nature and potency of will.

Eliphas Levi says truly that all magic is in the will, but neither Levi nor any other adept has ever supposed will power to be something merely personal. As a magician identifies his volition with the Cosmic Will, his words become "Words of Power," his thoughts work subtly to achieve extraordinary results, and his deeds take on the appearance of miracles.

The keynote of this magical attunement to reality is to be found in the original meanings of the noun *rawstone*—"delight, acceptance." A magician does not attempt to coerce life. He has nothing to do with the nonsensical endeavors of some modern movements, which provide their dupes with affirmations guaranteed to make the Life Power assume any particular form that happens to strike the fancy of the seeker of personal benefits. A real magician has learned to accept life, not at its face value, but as it really is. He works with formulas, to be sure. There are genuine words of power, genuine magical invocations, genuine and specific methods for making manifest the hidden potencies of the Life Power. Without exception, however, they are methods whose efficacy is to be found in the fact that they express the magician's total and delighted *obedience* to the real nature behind the veil of appearances.

The two words, *mawkore* and *tsinnoor*, which are connected by number with *rawstone*, and signifying, respectively, a "well" and a "water-course," show the nature of true magical practice. A magician digs down deep into the recesses of his own innermost nature. There he finds an

unfailing source of the Water of Life, the fluidic energy that can mold itself through mental imagery into any conceivable form. The adept then looks upon himself as being merely a channel through which this energy is carried out into external expression.

He himself does nothing, for there is actually nothing for him to do. He is a practical Qabalist in the strict sense of the word. He practices reception. He opens himself without reserve to the flow of the One Life through the channel of his personality. He sees that he has no will other than the Will of the One Reality. It is not that he sets aside his own will in order that a higher will may take its place. It is rather that he perceives the absolute nonexistence of any will but that of the Original Energy.

He is like a person who is offered a sum of money on condition that he empty his pockets of counterfeits. The counterfeits are not money at all. There is no loss in throwing them away. They were never what they seemed to be. Neither is the false sense of personal will anything but a counterfeit. It is no sacrifice to dispense with it. There is none of the false humility so often expressed by the phrase "Thy Will be done." As most persons use these words, they are nothing but a defense for lazy ineffectiveness, a cowardly expression of the will to fail. A true magician takes delight in things as they really are. He accepts the universe joyously, not in a spirit of martyrdom and false resignation. He knows that the One Will is done, eternally, and that nothing else is volition at all.

THE NINETEENTH PATH

The nineteenth path is called the Intelligence of the Secret of all Spiritual Activities. It is so called because of the influence spread by it from the most high benediction and the most high glory.

Book of Formation

The original meaning of the word SVD, *Sod*, translated "secret" in this quotation, is "seat." Thus, the title of this path might be rendered as "Intelligence of the Seat of all Spiritual Activities." The suggestion is that in this path there is revealed the basis or foundation of all manifestations of the cosmic Life-breath.

In the Bible, the word translated "influence" occurs but once and is rendered "abundance." "They shall suck the abundance of the seas" (Deut. 33.19). We shall find the same word again in connection with the eighteenth path. It will then be seen that this influence flows down from the highest and innermost sources of being.

Those innermost sources are represented by the word *benediction* (or *blessing*) and *glory*. These are technical terms of the Qabalah. The first refers

particularly to *Chokmah*, the second aspect of Reality. The second, from one point of view, refers to the whole system of thirty-two paths, and from another is a reference to the "heart," or "innermost."

The great secret of the nineteenth path is that of the combination of the occult elements fire and water. For the path connects *Chesed*, said to be watery in nature and ruled by rain-giving Jupiter, to *Geburah*, said to be fiery and ruled by Mars, a fiery planet. The word SVD, *Sod*, also gives a similar intimation, for its first letter, Samekh, corresponds to the fiery sign Sagittarius; its second letter, Vav, is the Hebrew conjunction "and"; and its third letter, Daleth, represents Venus, born from the foam of the sea. In the symbolism of Key 8, Strength, the woman is a symbol for water, and the lion is a symbol for fire.

It is hardly necessary to say that neither the water nor the fire are the ordinary physical elements bearing those names. Occult use of these terms is based always on similarity of qualities.

Occult water is something characterized by fluidity, by wavelike motion, by the formation of currents, tides, and whirlpools, and by its tendency to run downhill, that is, from higher to lower levels of expression. It is sometimes called "astral fluid," and sometimes "first matter." Its first representation in Tarot is the flowing robe of The High Priestess, but it is also suggested by the icy mountain peaks in the background of Key 0, and its presence is implied by the rich fertility of the garden in Key 1. Similarly, such rich verdure as is to be seen in the valley pictured in Key 8 could not exist without abundance of water.

Occult fire, on the other hand, is that aspect of the One Cosmic energy that has qualities similar to fire, of which the chief is its power of disintegrating and consuming physical forms. The quality of radiation is also another characteristic of occult fire, as of physical heat.

In the nineteenth path, as illustrated by Key 8, we see the occult fire in its animal aspects under the control of occult water in its human aspects. Thus, this path is said to spread the influence represented by Key 7 and the eighteenth path of *Cheth*. What is represented by Key 8 is the means by which the descent of power from above down to the human level is continued and spread by its further descent through the human level into the animal, vegetable, and mineral worlds.

It is an ancient Qabalistic doctrine that the archetypal Adam was created before the universe was formed. This means that the human level of consciousness, or of the manifestation of the Life Power, was an actuality before human beings were brought into manifestation on the upward arc of evolution. It is not that the characteristically human level of consciousness began to exist only when the first human beings were differentiated from lower types of organisms; rather is it true that the human level of consciousness began then to find expression through physical organisms. Similarly, the levels of consciousness beyond our present human average of expression *already are realities*, but they cannot be manifested through human

beings unless those human beings transform their physical bodies into vehicles capable of integrating these higher orders of life activity.

To this transformation of man by himself is addressed what is called the Great Work. It is accomplished by the recognition of the law typified in Key 8. That law is also symbolized by the Hebrew letter Teth, whose shape suggests what its name signifies—a serpent. The law in question is the law of vibration and transformation, which the ancients represented by the serpent symbol. In the use of that law we apply the power they called the “serpent power,” known in Tibetan occultism as *Fohat*, which has been described as “vital electricity.”

This *Fohat* is a power like water in that it moves in currents and like fire in that it has a tendency to disintegrate and consume physical form. It is that to which alchemists refer when they assert, “We burn with water.” It is by the control and regulation of this power that all works of practical occultism are accomplished. Such control depends primarily on grasp of the law symbolized by Key 8. In the description of the nineteenth path this is said to be the secret of *all* spiritual activities or works. To understand this correctly we must remember that occultism recognizes no activities but those of the One Spirit. Therefore, the secret applies to all activities whatsoever.

Briefly and in the most general terms, it is the law that in its self-expression through action and form the energy of the Life Power always descends from higher potentials to lower ones. The practical application to human life is that the normal and natural order of the operation of this power brings about the control of all modes of activity below the human level through the agency of human subconsciousness, when that is under the direction of human self-consciousness. For this reason there is placed over the head of the woman in Key 8 the same symbol that is over the head of the man in Key 1. It is as if his power and royalty had been transferred to her.

It may seem that no very startling truth has been advanced in these last few paragraphs. Yet it is really the one truth which, when it is *lived*, constitutes the difference between an adept and the average human being. It is even literally true in the terms presented by the symbolism of Key 8. He who understands that the human level of consciousness is naturally and rightfully master of all lower levels is soon able to subdue the most savage wild animals, and without cowing them by cruelty.

It is a commonplace of occult knowledge that no wild animal will harm an adept. Thus, we have the story of Daniel in the lion’s den. Note that this story is closely related to the story of the three youths in the fiery furnace, another example of control of the power of fire.

He who has trained his subconsciousness so that it holds no tinge of fear of any form of animal life and no fear of anything in the subhuman levels of his environment becomes master of all things whatsoever. The elimination of fear is achieved by the culture of courage, which must have a rational basis if it is to meet all tests. That basis is afforded by calm, earnest

and often-repeated meditation on the abundant evidence that the higher, intenser levels of life activity have power to impose their qualities and characteristics on the lower, less intense levels. The Bible sums up the matter when it says that man was made to have dominion over all things. Between reading or hearing this declaration, however, and *realizing* it so as to put it into practice, there intervenes a period of training.

This training is not devoted to making man's power to control his environment a fact. It is already a fact and has been so always. The training is aimed at developing adequate recognition of this power and then devising practical, constructive methods for making use of it so as to bring about results favorable to man's welfare and happiness.

The occult teaching is that wild beasts attack, injure, and kill man because he exercises his control over them negatively. Recently it has been ascertained that fear releases adrenalin into the bloodstream and that this substance gives off an odor, imperceptible to the human sense of smell, that infuriates the lower animals. Thus, man's fear actually incites the animal impulse to attack. If he is fearless, they will not harm him. And it should be remembered that the adrenalin odor is not the only product of fear. Subtler impulses pass from human to subhuman levels and condition subhuman responses.

Man is always superior to the forces below him, but by inverting the mental states by which he controls these forces, he produces the appearance that he is subject to what he really rules. Even these negative conditions are evidences of his rulership. Occult training, therefore, consists largely in man's own reeducation with respect to the nature and scope of his powers. It does not aim at the acquisition of these powers but rather at their intelligently directed use.

DOCTRINES OF THE GRADE

The title of this Grade, Exempt Adept, indicates that he who has reached this stage of advance through the Grades of the Order is freed from certain necessities that fall to the lot of those in lower Grades. He who has reached this point of occult development no longer has to struggle to maintain consciousness of identity with the One Reality. He is freed also from the need for certain kinds of practice.

In other words, he is exempt from the delusion that he does anything of himself, exempt from the error that he ever acts from his "own" initiative. This does not mean that he is inactive—far from it. He may be and usually is a very active human being, engaged in many great enterprises. Yet he is free from all personal concern as to the outcome of these enterprises, because it has become second nature for him to regard even those activities in which the functions of his personality are most

closely involved as being in reality expressions of the cosmic life to which the word *own* can never be correctly applied.

The doctrines of the Grade all emphasize this, even the fact that the fourth circle on the Tree of Life is called the Sphere of Jupiter, because Jupiter in Tarot is associated with Key 10, The Wheel of Fortune, symbol of the wheels within wheels of interlocking activity from which the motive power for all human actions proceeds. The doctrines of the Grade are derived from the letters and Tarot Keys spelling the words *Chesed* and *Qavuah*, or "Mercy" and "Receiving." The seven doctrines are as follows:



1. THE CHARIOT
Key 7 (Ch)

The I AM does nothing, for the I AM is the One Identity called "God," and God is changeless. That One Identity is the witness of activity, but is not itself modified or altered by the transformations that go on around it. All change, all modification, is in the field of energy that revolves around the I AM. The Self does nothing. It never has done anything. It is simply the witness of the panorama of transformations proceeding from its own mysterious power.



2. TEMPERANCE
Key 14 (S)

All circumstances are gifts from the Almighty. Personality is the instrument of the One Self. Every detail of our daily experience is a good gift from the One Source. There can be no evil gift from the One Giver of All Good.

3. THE EMPRESS

Key 3 (D)

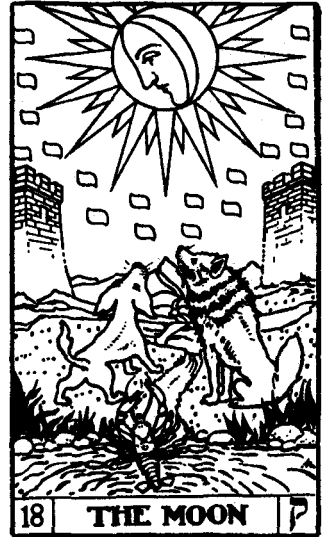
To know that all circumstances are gifts from the One Identity is to free subconsciousness from every erroneous image of terror, lack, hatred, sorrow, or mistrust. Whatever external appearances may be, they are invariably veils of manifestation for the Divine Beneficence. Hope, courage, happiness, and joy are fruits of the spirit, the expressions of accurate measurement of the facts of experience.



4. THE MOON

Key 18 (Q)

The Self never changes. Personality undergoes continual transformations. The changeless perfection of the I AM is manifested as organic perfection in the body of an Exempt Adept. Such a one is a New Creature, offering the Life Power an adequate vehicle for its beneficence.



5. THE MAGICIAN

Key 1 (B)

These organic changes are the result of conscious intention and long practice. They do not come about as the outcome of the general averages of evolution. They are acquired characteristics, not transmissible by heredity. "Flesh and blood cannot inherit the Kingdom of God."





6. THE HIEROPHANT Key 5 (V)

The personal effort involved in the intention and practice that bring about these changes requires the supervision of the Superconscious Self. "No man comes to the Father save through the Son" means just this. Unless we hear the Word and obey it, we cannot live the life that will transform us by the renewing of our minds.



7. THE DEVIL Key 15 (O)

The Exempt Adept fears no appearance of evil. He has reached the point where it is safe for him to look evil in the face. No appearance of evil arouses in him the least trace of antagonism. He regards every semblance of evil as an opportunity for the demonstration of good. He by no means passively accepts evil conditions, nor does he deny the relative reality of any evil appearance. He knows all appearances of evil as unfinished expressions of good, and thus he transforms evil by discovering in it the good toward which it is moving.

To this last doctrine it may be objected that we have high scriptural authority for occupying our minds with thoughts of things pure, holy, and of good report. Yet it must be remembered that here we are speaking of an adept of high Grade. He never refuses to examine appearances of evil, for he has power to see through them. The scriptural admonition is for beginners. Advice intended for tyros is not necessarily good advice for experts. Beginners are not strong enough to look on the face of evil. They are frightened by it. They are aroused to antagonism by it. Thus, they must occupy themselves with thoughts that will bring out constructive reactions.

The consideration of seeming evils does bring out constructive reactions from an Exempt Adept's subconsciousness. In consequence of his perfect freedom from the erroneous interpretations that give most of the world so much trouble, an Exempt Adept enjoys an extraordinary degree of subconscious creative power. This is in accordance with what is said in the third doctrine of this Grade. An Exempt Adept's subconsciousness presents him with nothing but constructive, courageous, happy, and *accurate* imagery, for he now reaps the fruits of work done in lower Grades. In those Grades he planted the seed. Now he has the harvest.

An Exempt Adept is strong. He welcomes the consideration of problems that would terrify weaker and less experienced men. Indeed, he is always on the lookout for them. Yet you will never find an Exempt Adept playing the censor or holding up his hands in holy horror. He is utterly free from that ignorant and destructive emotion. This does not mean that he passively accepts evil conditions. It does mean that his mind is so habituated to constructive imagery that he finds in every appearance of evil an immediate stimulus to the mental creation of its opposite. He is therefore really more *against* evil than any other type of human being. The difference is that he is *scientifically* against it, and he applies the only remedy that will get rid of evil appearances. He does not make the mistake of denying the actuality of the evil appearance itself. He knows perfectly well that it looks as it does and wastes none of his time in the silly "denials" affected by some schools of pseudometaphysicians. He goes to the root of the matter, not for a moment judging by appearance, and thus really overcomes evil by good.

Further comment on the doctrines of this Grade seems both unwise and unnecessary. They are here set forth as they were received, but it should be understood that they are doctrines *received* and by no means represent the level of conscious realization attained by the writer of this book. It would take an Exempt Adept to write accurate comment, and such comment would be sure to be misunderstood by any but others who had reached the same Grade.

That these doctrines have been put into words at all is due to the "unlooked-for graciousness," as the *Confessio* puts it, of one who knows them and understands their many implications. It is for us to take what advantage we can of this example of the quality of beneficence that is the special characteristic of this Grade.